

a sign  
which cases  
a shadow  
shall be  
in parting

The effects of course  
are the shadows; by seeing  
the cause and simultaneously  
seeing the effects; but by seeing the shadows  
we do not see the cause of when the shadows are a manifestation

(A) The shadows are sometimes very  
long so if you go from the  
shadow to the object are easily  
lost and direction now way to  
the object when the shadow is a manifestation

(S) and see no  
way to  
shadow from  
the path when  
do not come  
from the same  
region but for  
just various  
others.

Would not the progress the psychiatrist makes in dealing  
with the cause centering in a psychological problem be  
sufficient in helping the patient to deal by himself with the  
strange activities that are the result of that cause? Once  
the cause is dealt with directly and to the benefit of the  
patient suffering from it and consequently showing this suffering  
in the expressions of his activities, treating with the cause  
directly would be sufficient for the patient to deal himself  
with the effects as the consequence of the former treatment.  
On the other hand, when the treatment of the cause is linked  
with the treatment of the effect simultaneously, the result is  
that the treatment of the effects leaves the cause lost in the  
mists of consciousness while giving the transient appearance  
of being clearly visualized, that is to say, at the expense of  
the tangible realization of the cause and its direct correction,-  
which inevitably results in the patient himself correcting the  
effects.

All one is trying to make clear with respect to this subject  
of therapy is that the correct, the successful treatment  
of the cause begins and ends with direct treatment concerned  
with the cause itself which as an inevitable consequence corrects

the effects of the cause. It comes to this: all that is  
accomplished by stressing the cause and its effects simultaneously  
is that the correct treatment of the cause suffers fundamental  
neglect, because the effects are known but the reasons for them  
are obscure and the tendency is to concentrate on the effects

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In this volume  
~~we may find it. This~~

[illegible]

incomplete, <sup>yet also some</sup> self-known to us; our every day ~~conduct~~ self in which

only certain of our paternalists have, through conditioning, come to the fore, & become dominant. But the absence or necessary sanctions these are due to, Sunday training which

are so <sup>not</sup> present and these are, due to <sup>modern</sup> training which  
generally of superior quality to that  
in behavior. Proper

generally of  
the actually become manifest in behavior. Inner  
conflict results inner or later due to the inner  
the better and the better

conflict results inner or outer  
sets of human instruments - the better and the inferior  
and this is the immediate though not the basic cause (or self)  
which precipitates a psychic maladjustment.

Regular 7 <sup>by encouraging thoughtfulness</sup> condemning 7 <sup>emphasizing the influence</sup>

tendencies while at the same time abdicating from  
 the consciousness though not from himself the  
 the presence of the better. But because of  
 the presence of the better we are from 7

the presence of the  
better exist. They lived in the form of  
show. They become ~~unrelated~~ <sup>unrelated</sup> with fear. They  
show. <sup>through whom I feel a confidence in</sup>  
all directions or felt to our consciences  
all of which

assume the role of conscience. all of which

assume  
is in fact <sup>admission</sup> ~~proof~~ <sup>proof</sup> of our  
proven tendencies which if indulged in  
would result in our ~~own destruction~~ <sup>disastrous</sup>

~~The~~ have  
whose self or cause is wholly alien from me  
  
find no share<sup>n</sup> for the reason that there is no account for  
self in its complete.

Then, But when one self  
and no side of it is at odds with the  
order, there comes into being to harass  
us - but only as a reminder for us  
for appearance and for ~~to~~ ourselves  
over completely self -



P. 839

prior to thorough understanding of the cause. And to succeed in reaching this understanding is in all cases very difficult because it entails the strengthening of the mind itself, of the mind-reception in the individual that makes for sound self-treatment.

P 840

It is always the obscure unknown element which firstly and lastly requires thorough clarification and nothing else. For it is this alone which produces the effects that become synthesized into a new cause with further new effects.

P 841

The inobvious, the subtle, gives the reason for the obvious. I know when my nose is bleeding but I fail to know why it is bleeding and <sup>I have not that</sup> that knowledge is alone of practical import <sup>and in</sup> towards helping me to stop it <sup>the flow</sup> because when I understand why, I shall voluntarily adjust myself to the application of <sup>apply measures</sup> how the bleeding may best be remedied, with the aid of the physician. But <sup>where there is no</sup> without profoundly understanding the why of the cause, the how of the treatment will usually be neglected soon after the <sup>blood</sup> actual bleeding has ceased to flow without the cause of it having yet been cured through its understanding.

P. 842

It is around the cause that all the effects revolve. One <sup>develops</sup> derives sufficient strength to deal with them only when one is made thoroughly acquainted, <sup>with oneself</sup> emotionally and mentally, with the cause by its being helped to recognize its direct inner functions. That is to say, one is helped to become acquainted with <sup>one's disorder of mental function</sup> them through intimate observation which naturally includes intimacy with one's feeling and thinking as the cause <sup>has also</sup> a function; it is the main function, the source-function, from which radiate the visible behaviors. (?)

P. 846

But to treat any mental and emotional deviation by way of



simultaneous cause and effect treatment is to build upon the shallowness of human escape mechanism, that is, the temporary sublimation of the defective symptoms.

P.846  
P847  
A person complains that people cannot get along with her, and it develops that she has various idiosyncracies to which she gives extreme expression, in particular, to keeping her home excessively clean. It will be told her that this is the result of an unsatisfactory ~~or entirely~~ frustrated sex life with her husband so that her longings are transferred to her son. She cannot accept this fact, and so she attempts to hide it by such acts as the expression of extreme immaculateness about the home to the annoyance of all the members of the family.

P848  
The analyst probes into her dreams, into her stream of waking consciousness, her aberrations of memory, and her resistances to the course of treatment which deals with the various aspects of her emotions and thoughts and how they came into being from earliest childhood to the present. In other words, he interprets to the patient, by way of thoeretic deduction, the meaning of the ailment in terms of its inception, the further intensifications of later events following the inception, and the results which appeared in the form of neurotic behavior. He <sup>suggests to her all these</sup> explains to her, then, the causes of ~~her~~ her sufferings and tries to lead her, by way of further advice and <sup>through the medium of</sup> the encouragement of affectional transfer, to attempt their remediation.

P849  
This procedure would all be very helpful if the patient were in command of sufficient emotional and intellectual <sup>for a self-recollection, which one is as a rule - reaching, showing, and expressing</sup> strength, which cannot be produced by explanation, even though



they be correct. Instead, a superficial strength is manufactured which never <sup>supposes a</sup> produces the genuine cure. And if the patient already has the strength of feeling and thinking, he certainly does not need the aid <sup>of</sup> the psychologist to help him to get well except on a basis of a friendly sharing of experience.

P. 849

(Why does the currently used treatment produce only a synthetic and superficial strength?)

(How would the psychologist go about to deal directly with the cause and not with the effects to begin with as is the present practice?)

P. 850

<sup>may have</sup> The patient discussed something about <sup>her</sup> self from this approach which would normally deal with cause (~~though not the basic cause~~) and symptoms.

but what she discussed may have had more to do with psychoanalytic technique & interpretation than with herself. Granted, her patient & psychosomatic ailments as some cause which, itself, actually at least, provides explanation for symptoms.

But as the basic cause was in no way encountered, her discoveries can not be said to amount to learning. But, how can she learn when the level of her thinking and feeling has in no way been raised by this approach as therapy. What really happened was that she educated herself through learning about the cause of her symptoms from a <sup>neurological</sup> viewpoint - a viewpoint foreign to any direct experience of herself.

But as the basic cause - foreign to any direct experience of herself - is general as encountered but her better possibilities - was in no way encountered, what was brought to her attention cannot be said to be learning. And therefore learning, there can be no cure but only a displacement of problems.

Whichever does not deal with the basic cause is a theoretical learning. Whichever does not raise the level of one thinking is a useless information. Whichever does not direct attention to self-attention as regards itself feeling, thinking, and doing can only distort or self-hypnotize.

P 852



add the

due to

7 explanation, ~~is not capable of curing~~. What it does is it transposes the same cause into another key where, for a time, its sound can no longer be heard by the consciousness. In this major change, but only of mood and artificial attitude, not of realization, the original symptoms are only offset until new strains bring them once again to the fore in similar fashion or one which to all appearances does not resemble the old cause but nevertheless is basically the same.

P. 836

Just as a diseased tissue in the body must be absorbed by the elements in the blood stream or else removed by surgery with reliance upon the potentially healthier condition of the rest of the body - potentially healthier because ~~even though~~ <sup>when</sup> a part of the body is diseased, the whole body ~~is~~ <sup>must be</sup> also in a sickly condition - so in treating a diseased condition of mind ~~it is~~ <sup>are</sup> the parts which <sup>exist</sup> in the form of unused mental tendencies <sup>what</sup> become the determinants of recuperation.

P. 853

~~But these unused tendencies, in order to be useful in~~ readjustment, ~~must be found and developed if they are to~~ <sup>these unused tendencies</sup> rectify <sup>whereas they</sup> poorly balanced ones that brought about the dysfunctioning. because the cure has to be performed by the mind itself just as the final healing of the body is the function of nature.

P. 854

When certain tendencies are stressed in the period of upbringing,\*it unavoidably follows that other possibilities will remain weakened or in a condition where they do not practically function. Consequently, an imbalance of the emotions exists and effects an imbalance of the mind through prologed stress of conditions.

P. 855



that is, a  
a deviation from balance of mind  
a harmless behavior of the mind which  
as the same time is dangerous  
to the owner.

maladjustment or imbalance

But that diagnosis does  
not give the particular and  
entire history embedded  
in the cause. The  
particulars cannot be  
traced. The patient must  
become the protagonist  
in the investigation. The  
psychiatrist helps the  
patient to trace his  
current behavior back to  
events that happened in  
infancy by means of dreams,  
free association, or  
disguised suggestion, but  
to reach the unknown  
depth in observing his  
mind as it now  
functions

Causes are not to be diagnosed by their behavior  
symptoms, - as washing hands, etc. To know <sup>and to tell</sup> that a person <sup>that he</sup>  
has <sup>suffer from</sup> claustrophobia or <sup>a depressive complex</sup> agoraphobia does not determine any  
causes. Such knowledge is no knowledge, ~~in fact~~, it  
~~develops--in-fact~~ deals merely with a description of an  
effect of what the person is actually suffering from. That  
<sup>cause</sup> ~~fact~~ is not discovered by the obvious or inobvious  
demonstrations of the symptoms.

<sup>progresses</sup> <sup>in gradually</sup>  
As Self-acquaintanceship <sup>growing</sup> explains the reasons for the  
effects, the <sup>knowledge</sup> explanation <sup>is not and origin</sup> being then the origin of the  
disease which <sup>consequently</sup> provides the curative  
adjustment not in the future but simultaneously in the  
process of finding out about oneself, ~~not subsequently but~~  
~~in the process of finding out~~. It is a pursuit <sup>after</sup> in the  
discovery of the unknown and the ability to sustain the  
search, <sup>like</sup> the early explorer who sails without  
definite directions, He will have to adjust his course  
many times but he will persevere by mobilizing all his  
strength of intelligence ~~in order~~ order to achieve his end.  
In search of the cause of a maladjustment, the procedure  
is also a search into the unknown. And those who drop  
behind can never discover.

While it is a search into the unknown, the purpose and  
final result is then discovery. Neither the physician nor  
the patient can accurately know the cause in advance of  
this search because it is understood that the nature of  
it differs with the individual and in accordance with  
with this difference, the procedure of search will vary.

Out of neglect  
of the full

P. 856

P. 857



Just as the explorer, though ~~he be~~ well-versed in geography, knows little that is accurate of the unknown land until he has discovered<sup>it</sup>, so the psychiatrist and patient do not know without first travelling the road of the unknown. ~~they~~

~~We~~ know no more ~~than~~<sup>but</sup> that there is an explanation for any mental dysfunction, that somewhere there is an explanation to be realized. ~~The surgeon knows when the surgeon~~ <sup>he knows, in advance of probing,</sup> deals with a certain affected organ where it is situated in the body, ~~in advance of probing.~~<sup>But</sup> In the procedure of mind treatment, the case is different from the comparatively simple process of locating the physical organ inasmuch as the mind-field differs in structure with the individual. ~~And~~ While the human physique also differs in structure, its deviations can be dealt with more readily than those of the mental and emotional body.

Any cause must be approached generally in order to identify the specific hidden meanings of a <sup>particular</sup> specific problem of disease. When a general approach to mind operation is actively made and adjusted to the individual nature, the ~~process of~~ dealing with a specific function becomes then inevitable, to the patient who has once succeeded in this practice of general observation. The rest follows inevitably. For in the capacity for general observation lies the ability to deal with any specific symptoms. Thus, the beginning of rehabilitation is to help the patient ~~to~~ learn to observe his ~~world~~ without critical self-comments, ~~the~~ <sup>refrain here</sup> exercise of which presents the greatest of difficulties throughout the entire ~~process~~<sup>course</sup> of treatment.

P. 857

again, he must also  
down to observe  
nature in its own  
of critical comments,  
he observes - that is  
all

② all is significant for  
him as a means for  
learning; he reflects  
nothing as irrelevant.

Rehabilitation begins  
begins with the  
patient learns  
to observe the  
features of his world  
as they come  
to his attention.

P. 860



(A.9)

Ever since definite techniques of exploring the mind ~~were introduced into medicine~~, through psycho-analysis were introduced, the psyche has been pictured with voluminous descriptive detail. The motivations for mental processes and their variations in the individual have been introduced into the thinking of the psychiatrist as his most valued therapeutic aid; the knowledge of their genesis has also been brought to the attention of general practitioners who increasingly use this information in the attempt to ward off mental instability.

But while much has been written about <sup>the motivations of mental</sup> modern methods of <sup>processes and their individual variations</sup> psychology, with all our investigation and description the real science of mind knowledge has not been approached in the way mind can be known by the individual to the extent that it may profitably serve him, not occasionally but consistently and spontaneously, <sup>He is now only equal to</sup> not alone in the curing of mental disease after it has developed, but in preventing it himself by himself becoming the knower of his mind and simultaneously its best physician.

For the individual to become acquainted with the nature of <sup>the</sup> his mind is not beyond the scope of the average <sup>potential</sup> mental capacity provided it is aided to see and listen to itself intimately. Such intimacy cannot be obtained as a traveller might pursue the sights of interest in an alien country, taking notes of a world in which he is not truly at home and therefore one which is not his own. And even though he

P. 862 ✓

P 864

A small detail.



4

makes a voluminous study of such a world, he only notes what he sees at a distance which to the native of this environment is near and familiar.

So while ~~the performance of his~~ <sup>an individual may</sup> observations <sup>without</sup> ~~him~~ being a close part of that which he observes <sup>gives</sup> a certain impression of the thing he is observing, he only does so by annexing the results of all that which went into what he sees but without having had some union with the means through which these results were achieved.

This form of observing and exploring the mind from a distance without entering and becoming a native of it comes down to an <sup>the amount of</sup> accumulation of <sup>information</sup> knowledge which has been acquired without sufficiently intimate association that alone becomes knowledge understood. Knowledge is not annexing what others have thought and written and done; it is realizing for one's self. Therefore, when knowledge is not arrived at by one's self, it is not the strengthening of mind which is the basic purpose of knowledge, but a weak expression of mind.

<sup>60</sup>  
A sound development of psychological knowledge cannot succeed in taking place when literary theories precede experience in personal observation. Theories not based upon such experience are worthless inasmuch as they do not contain events that have been witnessed with direct introspection. This alone can eliminate wishful notions on the part of one learning to observe, provided the self-attention given proceeds undivertedly and with honesty.

See bottom p 3 : in order

Thus, observing himself through the mirror-point and by means of the mirror-point of a certain school of psychology, he corrects his assumptions and brings his own little of making of the actual procedure of investigation. He must value the grounds of these actual accounts.

P 864

P 863



P 866

To deal with the complexity of the mind simply instead of piling difficulty upon difficulty is to choose the ideal way in which practical experience without interference on the part of complex terminologies (becomes an immediate possibility). There is no intention of making the average person a professional psychologist since the purpose is not that, but to help him to become a sane user of it. for himself.

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P 865

Results must be narrow when instruction about the psyche begins not by way of learning from our own psyche but from literature which cannot possibly be of good service before we gain a fuller scope of comprehension from our own personality which furnishes us with a information that otherwise <sup>and</sup> cannot be obtained by the most careful investigation, (prior to honest experience,) based upon doctrinal information.

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P 863

~~A sound development of psychological knowledge cannot take place when literary theories precede experience in personal observation; that is, When active contact with ourselves is not the foundation, a more or less theoretic understanding results which hinders spontaneous application at the moment when needed. In this way, problems are only treated in retrospect which leads usually to gross distortions of what actually occurred.~~

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P 868

(a) → In order <sup>to</sup> to make the study of mind a reliable aid to self-sufficiency, it cannot begin by re-enacting information indirectly acquired. Information thus derived becomes mainly a record of technical acquisitions which when



P867

So while the performance of his observation without him being a close part of that which he observes gives a certain knowledge of the thing he is observing, he only does so by annexing the results of all that which went into what he sees but without having had intercourse with the means through which these results have been achieved.

P868

This indirect form of observing and exploring the mind without becoming a native of it comes down to an accumulation of knowledge which has been acquired without sufficiently intimate association that alone becomes knowledge understood. ///// Knowledge is not annexing what others have thought and written and done; it is realizing for one's self. Therefore, when knowledge is not arrived at by one's self, it remains weakness of mind and not strength which is the basic purpose of knowledge.

P. 869

That may sound paradoxical but it is not for one may possess knowledge in the way a person can own a suit designed and gotten in good taste and yet have no understanding of the knowledge that went into it.

P868

In order to make the study of mind a useful element in well-being, it cannot begin with information indirectly acquired. Information of the mind thus derived becomes mainly a record of technical information which when resorted to therapeutically, cannot deal but defectively, that is, as an outsider, either with any clinical or educational problem, or in generally pursuing the study of any psychic function.

cannot be put an impediment to dealing effectively with any



P 86 ✓

Ever since definite techniques of exploring the mind through psycho-analysis were introduced, the psyche has been pictured with voluminous descriptive detail. The motivations for mental processes and their variations in the individual have been introduced into the thinking of the psychiatrist as his most valued therapeutic aid; the knowledge of their genesis has also been brought to the attention of general practitioners who increasingly use this information in attempts to ward off mental instability.

But while much has been written about modern methods of psychology, with all our investigation and description the real science of mind-knowledge has not been approached in the way mind can be known by the individual to the extent that it may profitably serve him, not occasionally but consistently and spontaneously, not alone in the curing of mental disease after it has developed, but in preventing it himself by himself becoming the knower of his mind and simultaneously its best physician.

P 86 Y

For the individual to become acquainted with the nature of his mind is not beyond the scope of the average mental capacity provided it is aided to see and listen to itself intimately. Such intimacy cannot be obtained as a traveller might pursue the sights of interest in an alien country, taking notes of a world in which he is not truly at home and therefore one which is not his own. And even though he makes a voluminous study of such a world, he only notes what he sees at a distance which to the native of this environment is near and familiar.



P868 resorted to therapeutically cannot be but an impediment to effective dealings with any clinical or educational problem or in generally pursuing the study of any psychic function.

sub q. 1000 3. To Deal

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